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JOHN PLIMPTON

Ten Charges

Againſt the People, call'd

QUAKERS,

BRIEFLY

ANSWER'D.

HAving ſeen *John Plimpton*'s Ten Charges againſt the People, call'd *Quakers*, and underſtanding he has aſſum'd to himſelf an Authority of appointing a *Meeting*, without the Approbation or Conſent of the ſaid People, they decline to meet him for theſe Reaſons: *viz.* It being the day of our *County Quarterly Meeting*, which was appointed long before his, both as to Time and Place, we cannot attend him, and was it not ſo? I do not ſee we are obliged to it; becauſe he hath not perform'd the Conditions of *William Penn*'s

Offer, (*viz.*) get the Heads of the *Baptists* to Imbarque in him (which he formerly, and also lately, gave Expectation of) for *John Amory*, of *Wrinton*, in *Sommersetshire*; one of their Apostles, or Messengers, came with him to *John Rutty's*, in *Melkesham*, the 17th. of the last Mo. and did then, and there, in the Presence of *J. P.* himself, and divers Witnesses, refuse to Sign his Charges against us, and to imbarque in him, either for the freewill *Baptists*, in general, or himself in particular; and also said he knew no body that would, and blamed him for an Indiscreet Conduct therein; advising him to be quiet, and since that *William Earl* did also refuse to sign them, when put to him by *Peter Knight*, *Simon Shewring*, and *John Rutty*; and therefore, Now, becaus I believe he will pervert our Writings, behind our Backs, in picking a Sentence here, and another there, without due Regard to the Context (a very unfair Method) out of Books, whose Doctrines I question not, are Coherent to what I have here asserted; the Scope of them, being duely observ'd (which would be tedious for a Defendant in a Discourse, *viva voce*; but if he thinks mete to commit his Cavils to Print, he may then expect to see an Answer to them) Wherefore, for the Truth's sake, and the sake of the Simple hearted who are lyable to be abused, and imposed upon by his Fallacies, I thought mete to Print his Charges, with a Sincere and Candid Account of our Faith, relating thereunto, and to disperse the same at his *Meeting*; that all may see how extreamly he hath abused us.

As to his Charges against me, I intend to answer; when he hath purged himself of several Charges, as to Matter of Fact, which I formerly drew up against him,

and

and ſome of his Brethren, in a Letter to them, dated the 5th. of the 10th. Month laſt paſt, &c. but they then refuſed to give me a Meeting upon it, and mov'd for an Agreement, which Agreement, the ſaid *F. P.* hath broke, as did clearly appear by his own Words, at my Houſe, the 24th. of the 12th. Month laſt paſt, in the Hearing of *John Yeo, William Holloway*, and *John Ruddle*, one of his Brethren; and *John Ruddle* will ſpeak the Truth, he muſt confeſs that it did evidently appear ſo, and then pray who is the Truce-breaker, *J. Plimpton* or *T. Beaven*, and this Method I think but regular, he being firſt charged; but if he now refuſeth, let him for ever be ſilent.

John Plimpton's *Charges.*

A Charge drawn up againſt the *Quakers*, both as to Doctrine and Fact; the Fact is Forgery, in part, declar'd in a Charge, formerly drawn up againſt them, the other are now omitted; the Doctrines are theſe, &c.

I. That Juſtification by the Righteouſneſs, which Chriſt fulfill'd for us in his own Perſon wholly without us, they boldly affirm to be a Doctrine of Devils, and that the Shedding of Chriſt's

As to what he ſaith of Forgery, William Penn *hath anſwer'd him, in a Leter, the Copy of which I ſent him, and I do deſire all Moderate Perſons, that would willingly have farther Satisfaction therein, to read* W. P.'s *Book, entituled,* A Counterfeit Chriſtian detected, and the Succeſs of two Diſputes at *Barbican.*

I. *As to his* Firſt Charge, *we turn it back upon him as falſe; for, we believe* Juſtification, *only and purely by the Righteouſneſs of* Jeſus Chriſt, *the Son of God, who taſted Death for every Man,*

Blood was not the Meritorious Cause of our Justification, &c.

Heb. 2. 9. *whose* Doings and Sufferings *only, is the Meritorious cause of our* Justification, Isa. 53. 10, 11, 12. Rom. 5. 18. Ti. 3. 5.

II. That the Doctrin of Christ's Satisfaction is Irreligious Irrational, Ridiculous, and Dangerous.

II. *As to his* Second Charge, *we believe that* Jesus Christ *by his Death and Sufferings, hath made Attonement to the* Father *for all our Sins, upon Terms of* Faith, *and Repentance by his* Grace.

III That Christ Jesus is not a distinct Person without us, and that he doth not consist of a Humane and Earthly Body of Flesh and Bone.

III. *As to his* Third Charge, *we believe in that* Jesus Christ, *who was born of the* Virgin-Mary, *and after his* Resurrection, *Ascended into* Heaven, *in* Soul *and* Body, Acts 1. 9, 10. *There to appear in the Presence of God for us*, Heb. 9. 24.

IV. That the Soul is part of God's Being, without Beginning and Infinite, *&c.*

IV. *His* Fourth Charge, *is a gross Falshood, for we believe that the Soul of Man, is not a part of the being of* God, *but a created Being*, Gen. 1. 26. Ch. 2. 7. Isa. 57. 16.

V. That Christ redeems himself, and that what he did in his own Person was truly the Meritorious and Deserving Cause of his own Justification, and not ours.

V. *As to his* Fifth Charge, *'tis not true, for we believe that* Christ *came to Redeem us.* Isa. 59. 20. *and that what he did in his own Person, was truly Meritorious to our* Justification, Isa. 53. 10, 11. Rom. 5. 18.

VI. *As*

VI. They prefer their own Words and Writings above and before the Scripture; yea, in Derision of them, they say they have them under their Feet.

VI. *As to his* Sixth Charge, *'tis an abominable Slander, for we believe the Holy Scriptures to be the most excellent Writings in the World, and are Heartily Thankful to God for the Benefit of them, knowing that whatsoever Things were Written aforetime, were Written for our Learning, that we through Patience and Comfort of the Scriptures, might have Hope.* Rom. 15. 4. *and that they are given by Inspiration of God, and are profitable for Doctrine, for Reproof for Correction, for instruction in Righteousness, that the Man of God may be perfect throughly furnished unto all good Works,* 2 Ti. 3. 16. 17.

VII. They hold Justification by their own good Works; yea, that they are Meritorious and Deserving.

VII. *As to his* Seventh Charge *we believe* Justification, *only by the Works of Christ,* Isa. 53. 10. 11. Rom. 5. 18. &c. *and deny that our own Works are the Meritorious cause of of any good thing,* Isa. 64. 6. Ti. 3. 5.

VIII. They hold that is no Command to them that is a Command to another.

VIII. *As to his* Eighth Charge, *we believe all the Commands of God to Holyness and Purity; to do* Justly, *to love* Mercy, *and to walk humbly with him.* Mic. 6. 8. *that were given to the Lords People of Old, and are incumbent upon them at this Day, are commands to us.*

IX. That

IX. That the Scriptures is no Rule of Faith and Practice unto Christians; yea, That they are False and Falsifyed, both Transcripts and Translations; Yea, That none of them are right, and that it is Dangerous for ignorant People to read them, and that they make use of them to no other end, then the Devils doth. O Prophane and Ungodly Wretches.

IX. *As to his* Ninth Charge, *we believe the Holy Scripture was given by Inspiration of God, and written for our Learning,* &c. *As in the* Sixth Article, *and Bless God for his Providence, in preserving them so free from Corruption, down to this Age of the World in which we Live. And I do assert them, the best outward Rule of Faith and Practice unto Christians, and that 'tis the Duty of all People that have this excellent Benefit, to read and use them (not as the Devil and Wicked Men do, but) to the Advantage of their own Souls, as the Lord knoweth, we desire to do.*

X. That they deny the true Christ of God, are therefore no Christians.

X. *As to his* Tenth Charge, *we beleive in the true Christ of God, who was in the Beginning with God, and was God, by whom all things was made,* John 1. 1, 2, 3. *who in the fullness of time, took not on Him the Nature of Angels, but the Seed of* Abraham, *and was made Man,* John 1. 14. Gallat. 4. 4. Heb. 2. 16. *and Suffered under* Pontius Pilate, Matth. 27. 26. *And Rose again the Third Day,* Matth. 28. 6. *And Ascended into Heaven, as aforesaid,* Acts, 1. 9, 10. *And is the one Mediator between God and Men, the Man Christ Jesus,* 1 Tym. 2. 5.

These

These things I do boldy affirm, are the *Quakers* Opinions; and I do charge them upon them, as Heretical and Damnable; and therefore, forasmuch as the *Baptists* do own me in my Proceedings against them, I do expect that *W. Penn* be as good as his Word, to give me a Meeting, if not, I I shall expose him according to his just Demerits; and we shall look upon the *Quakers*, as Persons not only Guilty of, but persisting on in the Notorious Wickedness as can be expressed.

John Plimpton.

These things I do firmly believe, and from Eight or Nine Years Conversation with the People call'd *Quakers*, and their Books, do know that they also Believe, and therefore I assert them against the Calumnies and Perversions of our Envious Adversaries, who to abuse us, pretend to know our Faith, better then we our Selves.

Thomas Beaven.

Melkesham, the 19th. of the 7th. Month.

POSTSCRIPT,

THE Foregoing Charges of *JOHN PLIMPTON*, against the People call'd *QUAKERS*, are the same that many of our inveterate Adversaries among the *Baptists* and others have falsly objected against us formerly, and have been fully Answer'd long since, as appears by many of our Books extant, in Answer to *T. Hicks*, *J. Faldo*, &c.

THE END.

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